

it a bouldery river-bed a mile or more wide. There are remains of towers and walls that protected the place, some towards the jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balāwar Rajas. One other building there is that still has repute; this is an old Shīvdwāra, or Hindū temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyān trees. Balāwar, as at present inhabited, is no more than a village.

Padā is a place of name a few miles from Balāwar, of name because it also was the seat of a separate rule, whose Rajas were of one caste (a subdivision of the Rājputs called Pāl) with those of Rūlt, Bhadarwah, and Balāwar, or Basoli; the four, being so allied, were often at war with each other. The last five Rajas of Padā, I hear, were—

Pur Napāl.
Prithi Pāl.
Jy Singh.

Avtār Singh (in the time of
Ranjit Singh of Lahor).
Umed Singh.

Rāmkoṭ is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mānkoṭ, and the family of Miāns who held it are called Mānkoṭiā Miāns. It is not long since the new name was given to the place. There is a large fort, which has been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rāmnagar, some miles north of Rāmkoṭ, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

before one comes to the Middle Mountains; it is on the upper plain of that dñ, about 2400 feet above the sea. As a town it was founded by Mñn Udam Singh, the eldest son of Maharaja Guláb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavi River on to the plateau, for household and garden purposes and for general irrigation.

The next town is Káramohí, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mñn of the Pathiál tribe of Rájputa, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Guláb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Danál dñ, near the left bank of the Tavi; there are the ruins of three old Hindú temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

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361 building; this must have been a predisposing cause of the lateral
 ● 346 shifting of some of the stones one upon the other which is to be
 341 observed, the moving cause being, I take it, earthquakes. The
 other neighbouring ruins have a great resemblance to this first,
 but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship
 as what is now followed—Ganesha for instance, the elephant-
 headed god, being among the prominent figures—are quite ne-
 glected by and hardly known to the people around. $\frac{1}{4}$ But we will
 now go to a spot that is in the bloom of repute as a holy place,
 that is-resorted to on certain days both by the people of the hills
 and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
 783 for the purpose of obtaining a moral cleansing by bathing in its
 788 waters. It is situated in a nook among the low hills, far up one
 of the ravines that drain down to the plain. I went there with
 the Maharaja when he and all his Court made the pilgrimage—if
 so it can be called—on I forget what special day. It is two
 marches from Jummoo, and we went with a large camp, nor were
 we intent wholly on the religious ceremonies, for on the way the
 jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak
 stream, the name of which denotes a sacred character. We
 encamped at *Utarbain*, which is a place but next in religious
 importance to the one that was our goal; here were two gilt-
 domed temples surrounded by cells for Brahmans to live in. The
 Maharaja gave food this day to all Brahmans who might come; a
 large number were collected in the quadrangle to partake of it,
 and presents were given—quantities of flour and other provisions,
 and money as well—to those Brahmans who permanently stay
 here. From *Utarbain* we made the journey to *Parmandal* and
 back in an afternoon; we continued up the sandy bed of the
 same stream; as we went on the valley became more confined and
 its sides more rocky; thus winding up we suddenly came at one
 of the turns in sight of a strange collection of buildings strangely
 situated. A double row of lofty and handsome buildings with
 $\frac{1}{2}$ [i.e. temple ruins in the town of Babor--Analyst]

486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining *sarīs*, and these are on the Kashmir side, are at Dubchi, at Hirpār (a much ruined one, of good size), at Shāhjamarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kānpār, 12 miles short of Srinagar.

The positions of the *sarīs* were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

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• [346] At the village of Samdal is an old temple, much ruined, but still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

[439] Mīrpār is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khātrīs must have been built from the profits of this trade.

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175 Pūnch is a place of more than common importance. It is the seat of Raja Moti Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Moti

175 something through the British Government, which he enjoys at
631 Wazirabad.

177 Rajaori has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west.
As another sign of this, the Dogrās have changed the name
of the place to Rāmpār, thus designating it after one of their
gods; this new name has displaced the old in official dealings,
but not in the mouths of the commonalty.

RAJAORI TO SHEINAGARI EIGHT MARCHES.

133⁺ We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher
ranges of mountains, those that are the great barriers of Kashmir.
The first two days' march from Rajaori will take us northward
over the Ratan Ridge by a pass that is called the Ratan Pir; the
next four will lead us eastward through the main Panjāl Range
(of which the other was a branch) by the pass called the Pir
Panjāl, and will bring us down to the level and out into the wide
opening of the vale of Kashmir; the last two are wholly within
that valley.

The following is a list of the eight marches, still numbering
from Jammoo:

	Miles.		Miles.
7. Rajaori to Thanna ..	14	11. Alinād to Hirpār ..	14
8. Thanna to Darangalla ...	10	12. Hirpār to Shepeyan ..	6
9. Darangalla to Poshiana ...	10	13. Shepeyan to Kānpār ..	15
10. Poshiana to Alinād Farā	11	14. Kānpār to Sheinagar ..	12

[311] In the first march, from Rajaori to Thanna, we keep for 14
miles in the same not wide valley, following up this western Tavi
stream, rising by a gradual incline. The ground of the valley
is all terraced and made into rice-fields, which at this time are
flooded with water led from the stream in preparation for the
sowing, which will be done a week or two later. The valley is
closely bounded by spurs of hills, which change their look as we
near the end of the march, for we then get among a higher class